

# THE WATCHMAN WARNING.

A Sermon preached at PAULS  
Crosse the 26. of September,  
1624.

By *William Procter*, Master of  
Arts, and Minister of  
*Gods Word.*

EZECH. 33. 5.

O Sonne of man, I haue set thee a Watchman vnto the  
House of Israel: therefore thou shalt beare the word  
at my mouth, and warne them from mee.

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To the Right VVorshipfull,  
Master RALPH FREEMAN,  
*Alderman of LONDON,*  
all increase of true  
*Happinesse.*



Ood Sir, I haue been sollicit-  
ted by sundry well affected  
ones, not to suffer this Ser-  
mon (being a forewarning  
of this famous Citie especially, and  
whole kingdome also) to die in obli-  
uion. As, many elaborate Sermons, im-  
mediately after sore labour & trauaile  
they are brought into the world, they  
are reuiued (perhaps) with your accep-  
tance and applause; but their life and  
being in mens memories, doth scarce  
equalize the life of that beast, whereof  
both *Aristotle* and *Plutarch* doe write,  
called *Ephemeron*, the length of whose  
A 3 life

## THE EPISTLE

life was but for the space of one day, as the name signifieth.

Amongst many titles, which the Lord in holy Scripture hath vouchsafed vs his Ministers, hee hath called vs *Watchmen*. Wherefore I being called to this great place, and appointed to be set (this were) in the *Watch-tower*: during my allotted time of watching, I haue carefully indeauored to warne the people, and to forewarne them of those euils, which their sinnes are ready to hale vpon them.

Howsoever the subiect of this Sermon doth concerne this whole most honourable Corporation, and especially the supreme Officers, who in their seuerall places should (as *Moses*) stand in the gap, & with the Pruning-hooke of Iustice, cut downe bundles of vices, that so the incursion of Gods wrath may be stopped. Yet I haue presumed (right worthy Sir) to single out your selfe, and to affixe onely your Name to the



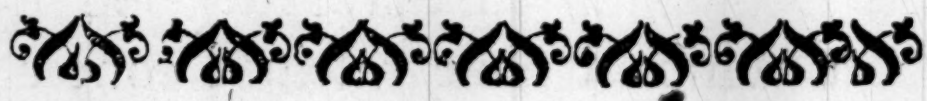
## DEDICATORIE.

the Dedication; both for the good report which I haue receiued concerning your pious zeale in the discharge of that great Place and Office, wherein lately you were imployed; and (I hope) that others in eminent places and offices will imitate your vertues; As also to testifie my thankfulnessse, for some expressions of your Loue towards me. Accept (I beseech you) of this my good intendment, who shall bee euer ready to demonstrate my selfe

*Yours most humbly deuoted to*

*be commanded in the Lord,*

WILLIAM PROCTER.



## The Epistle to the Reader.

**C**hristian Reader, although this Sermon doth particularly ayme at the place and persons, where it was deliuered: yet think not thy selfe to be exempted, which is the common crime both of Readers and Hearers; they suppose others onely (whom they conceit) to be ayimed at, and themselves euer omitted. Whosoever thou bee that art guiltie of any sinne heere taxed, or hast need to bee rouzed out of thy sleepe securitie, wherein thou art sinfully blinded, to thee is this Sermon addressed. The Lord giue vs grace to make good use thereof, which shall euer bee the prayer of him, who remaines

From my house  
at *Wymminster*. in  
*Essex*, this 20. of  
October, 1624.

Thine in the Lord,

*William Procter.*





# THE VVATCHMAN VVARNING.

ISA I. 29. 1. 2.

*Woe to Ariel, to Ariel the Citie where Dauid dwelt; adde ye yeare to yeare, let them kill sacrifices, yet I will distresse Ariel, and there shall bee heauinesse and sorrow, and it shall be vnto me as Ariel.*



His Text resembles that  
roule of a Booke, sent  
to the Prophet *Ezechiel*, the Spirit spread it  
before him, and it was  
written within and  
without, and there was  
written therein, *lamenta-  
tions, and mourning, and wee. Ezech. 2. the*

## The Watchman warning.

two last verses. Or it may be likened to *Nebuchadnezzars* Image, which hee saw in a dreame, the forme whereof was terrible; *the Head was of fine gold, his Breast and Armes of silver, his Belly and Thighs of brasse, his Legs of yron, his Feete part of iron, & part of clay.* Dan. 2.31. So this Text the more you descend into it, the more terrible it is to audacious sinners, the lower ye diue into it, the worse it proues vnto them.

And (if I mistake not) it best suites with our sinfull times, wherein the Babilonish Tower of sinne, by the witty industry of mens corrupt inuentions, is mounted euen vnto Heaven; insomuch that it is high time for the Lord to lay to his hand, and by some of his *Boanerges*, to confound these sinnefull deuices.

And as experienced Chirurgions, to stanch a violent fluxe of blood, are wont to let the partie blood: so we that are taught of God, tendring your welfare, haue learned to stop (if possible) the inundation of woes, by the denunciation of woes; as the Prophet here, *woe to Ariel &c.* And here vnder the name of *Ariel*, the Prophet intends *Ierusalem*, which was that once renowned Citie, where *Dauid* the King of *Israel* dwelt. And whereas our elder Translations doe interpret the word *Ariel*, *Altar*, saying, *Ah altar, altar*; the Prophet in this phraile of speech seemes to imitate



tate that old Prophet, that man of God, which came out of *Iudah*, by the word of the Lord, vnto *Bethel*, when *Ieroboam* stood by the Altar to burne incense; and he cryed against the Altar, in the word of the Lord and said, *O Altar, Altar, thus saith the Lord, &c.*

2. King. 13. 1. 2.

*Ierusalem* (at the time of this prophesie) for her great sinnes committed against the Lord, was neere vnto desolation by the iust hand of the Lord, ready to deliuer them vp into the *Assyrians* hands, as is foretold in the word immediately following this Text; But God who is wonte to spare his people for some limited space, wayting for their conuersion vnto him, he grants them time and liberty, to vse the meanes of their reconciliation vnto him; but no meanes preuailing, he resolues to prosecute his iust intendments against them, vpon the effecting whereof there followes much worldly sorrow and heauinesse, *Taanijah Vaanijah*, that is sorrow vpon sorrow, weeping or singing sorrow, sorrow in the highest degree of sorrow, for so much the nature of the Hebrew words doe implie; but (alasse) too late, the Decree being enacted, cannot be reuerfed, but they must remaine as remarkeable spectacles of the Lords iust displeasure; this I conceiue to be the summe of this Text.

תאניח  
באניח

The parts whereof are three.

B 2

First.

*The Denision.*

First, a wofull denunciation, in these words, *woe to Ariel, to Ariel, the Citie where David dwelt.*

Secondly, an intermitted concession, in these words, *adde ye yeare unto yeare, let them kill sacrifices.*

Thirdly, a finall resolution in these words, *yet I will distresse Ariel, and there shall be heavinesse and sorrow, and it shall bee unto me as Ariel.*

In the first *Ierusalem* is wofully terryfied; in the second her criminall offence, is for the time graciously suspended; in the third her allotted punishment is certainly determined.

In the first you may obserue more particularly. First, the woe it selfe. Secondly, the subiect against whom this wo is denounced; which is set forth emphatically, by a duplication of the appellatiue name, *Ariel, Ariel*; and by a circumlocution, being called *the Citie where David dwelt.*

In the second you may obserue, First, a dispensation of time; *adde ye yeare unto yeare.* Secondly, a tolleration of their seruices, *let them kill sacrifices.*

In the third wee may obserue, First, a resolution of punishment to bee inflicted, where we may note also, First, the Agent, that is the Lord himselfe. Secondly, the act, *distresse*, or straiten exceedingly, for so much



much the Originall word signifieth, being v-  
sed in the coniugation *Hiphil*. Thirdly, the  
Patient, *Ariel*, I will distresse *Ariel*. Secondly,  
ye may obserue the consequence of this pu-  
nishment to be inflicted; and that is extrea-  
mitie of heavinesse and sorrow, as I said be-  
fore: *and there shall be heavinesse and sorrow.*

Thirdly, the setled continuance, together  
with the forme of this inflicted punishment;  
*and it shall be unto me as Ariel.*

I beginne with the wofull demenciation,  
or the denunciation of woe; *woe to Ariel, to  
Ariel, the City where David dwelt*: The word  
*Ariel*, signifieth the Lyon of God, but the  
famous Temple of *Ierusalem*, yea and the  
whole Citie of *Ierusalem* is hereby inten-  
ded. First, the Temple (say some) is here  
called *Ariel*, by reason of the forme or  
fashion thereof, which (like to a Lyon) was  
larger in the fore part, and smaler in the hin-  
der part thereof.

Some hereby doe vnderstand the lesser *Je-  
rusalem*, that is, the inner part of the Citie,  
which was compassed with walles: but the  
Suburbs of *Ierusalem*, in proceffe of time so  
increased, that they became almost a second  
*Ierusalem*.

The word *Ariel*, as *Musculus* obserueth  
is vsed only in five places of holy Scripture;  
in *Bera. 3. 16.* And it is the name of a chiefe  
man in *Israel*: in *2. Sam. 23. 20.* and in *1. Chron.*

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11.22. In both which places it is vsed for the name of two Captaines of *Moab*, whom *Benaiah* slew; in *Ezech. 43. vers. 15. 16.* where there is a discription of the Altar, and the measures thereof: lastly in this present Text, where it is vsed not only for the Temple, but for the whole Citie of *Ierusalem*, as appeareth by the subsequent circumlocution, *the Citie where David dwelt*, or which *David* once be-seiged, for so the word Originall *Canah*, signifieth both.

The words (saith Saint *Ierom*) signifieth to measure Tents; sometimes (saith hee) the word hath reference to a dwelling place, but it signifieth so to dwell, as if one dwelt in Tents; therefore *Symmachus* renders the word, the Tent of *David*: and another, the beseiging of *David*, which when *David* be-seiged it, was inhabited by the *Iebusites*, and called by the name of *Iebus*: and afterward being ouercome and possessed by *David*, was called *Ierusalem*. *Ierusalem* is here called *Ariel*, because as a strong Lyon, (for so as I said before the word doth signifie) shee opposed her selfe (by her monstrous and rebellious finnes) against the most high and holy God; mine heritage (saith God) is vnto me as a Lyon in the Forrest, it cryeth out against me, therefore haue I hated it. *Ier. 12. 18.*

Or it is heare synecdochicallie called by the name of an Altar, as our former translations



ons doe render the words, saying *ah Altar, Altar*, because as an Altar that was wont to be couered ouer with blood; so *Ierusalem* was full of bloody oppreffions, how is the faithfull Citie become an Harlot? It was full of iudgement, righteoufnesse lodged in it, but now Murtherers. *1/a. 1. 21.* *Ierusalem* is here by a circumlocution called *Ariel*, or the Citie where *Dauid* dwelt, or the Citie which *Dauid* beseiged; and that by way of indignation or derision, as *Saul* in indignation and derision called *Dauid* by a circumlocution, the Sonne of *Iesse*, wherefore commeth not the Son of *Iesse* to meate? *2 Sam. 20. 27.* as if this Citie were vnworthy the famous name of *Ierusalem*, which was giuen vnto it, to keepe in memory of *Abrahams* strong faith, and *Sems* true religion; therefore it hath a name which hath speciall reference to both these.

In respect of *Abraham*, it hath the name of *Iire*, *Abraham* hauing before called it *Iehouah Iire*; in respect of *Sem* it hath the name of *Salem*, and so it was called *Iire-salem*, that is the sight or vision of peace; but rather (saith Saint *Augustine*) it deserued to be called by the name of *Iebus*, which signifieth troden vnder foote.

*Ierusalem* in her most flourishing time, was the most renowned and commanding City in the world; she once (as *Babylon* in the height of her pride) fate as Queene; she was no widow

dow, she saw no sorrow : *Reuel. 18. 7.* yet for her great sins & rebellions against the Lord, a fearefull woe is here certainly denounced against her, from the mouth of the Lord: And that she may not flatter herselfe in securitie, but be assured that this fearefull woe is denounced against her, the Appellatiue name is here doubled, *woe to Ariel, to Ariel*, as *Pharaohs* Dreame was doubled, because the thing was established by God, and God would shortly bring it to passe. *Gen. 41. 32.*

The particle *Hoe*, is sometimes vsed for commiseration and pittie, but here for imprecation or denunciation of approaching desolation and misery; great and ineuitable iudgements; nay mercilesse captiuitie and slavery, vnder the cruell tyranny of sauage enemies, is here foretold ready to befall the Temple, and the whole Citie of *Ierusalem*, for her great and crying sinnes: yea though it were the royall Citie, the Citie where King *Dauid* dwelt, yet she cannot escape: *woe to Ariel, to Ariel the Citie where Dauid dwelt*: Hence obserue.

Observation.

That fearefull, or most heauy iudgements, may bee vndoubtedly ready to fall on most renowned places and people, for their sinnes against God.

Concerning *Israel* Gods first and peculiar people, thus testifieth the Lord: *All curses shall come vpon thee, and pursue thee, and overtake*



*take thee, till thou be destroyed, because thou har-  
kenedst not to the voice of the Lord thy God, to  
keepe his Commandements & his Statutes which  
he commanded thee. Deut. 28. 45.*

*Balam looked on the Kenites, and tooke  
vp his parable and saide, Strong is thy dwelling  
place, and thou puttest thy nest in a Rocke, neuer-  
theles the Kenite shall be wasted, untill Asur  
shall they carry thee away captiue. Num. 24. 21.*

*Concerning Edome thus saith the Lord;  
The pride of thine heart hath deceiued thee, thou  
that dwellest in the clefts of the Rockes, whose ha-  
bitation is high, that saith in his heart, who shall  
bring me downe to the ground? though thou ex-  
alt thy selfe as the Eagle, and though thou set thy  
nest among the starres, thence will I bring thee  
downe, saith the Lord: Obad. verses 3. 4.*

*And in all the most renowned places and  
people of the world, the Lord hath beene e-  
uer wont to imploy some faithfull messen-  
gers and Ministers of his, to forewarne men  
of those fearefull woes, and heauy iudge-  
ments, vndoubtedly ready to befall them.*

*The old world was fore-warned of the ge-  
nerall Deluge, by Noah that faithfull prea-  
cher of righteousness. Sodome was fore-war-  
ned of their fierie and furious destruction  
from Heauen, by righteous Lot. Ninue was  
fore-warned of her eminent destruction by  
the Prophet Ionah: And Ierusalem of her  
speedy desolation, by all the Prophets of the*  
C Lord.

Lord. The Lord God of their Fathers, sent to them by his messengers, rising vp betimes, and sending them, because he had compassi on on his people, and on his dwelling place, *2 Chron. 36. 15.* How be it (saith God in another place) *I sent vnto them all my seruants, the Prophets, rising vp early and sending them, saying, O doe not this abominable thing that I hate. Ier. 44. 4*

Reason.

Sinne, & the punishment of the sin, doe euermore follow th'one th'other, either aloofe of, or close at the heeles. The spirituall filthinesse of sinne, is so crosse and contrary to the most pure and holy Maiestie of the Lord Almighty, that were the places and persons neuer so much renowned amongst men, if God cannot reforme them in mercie, he will confound them in iustice.

So soone as *Ionas* entred into the Shippe to flie from God, and to disobey or sinne against him, immediately the storme arose, to teach vs (saith Saint *Chrysostome*) that *vbi peccatum, ibi procella*, where disobedience and sinne against God is the fore-runner, there the storme of Gods most heavy indignation, and wrath, doth vndoubtedly follow after. And howsoeuer sometimes the way of the wicked doth prosper, and they seeme to bee happy that deale very treacherouslie, howsoeuer sometimes they be planted by the Lord, yea they take roote, they grow, yea they bring



bring forth fruite, yet the Lord will pull them out like Sheepe for the slaughter, and prepare them for the day of slaughter.

*Ier. 12. 1. 2. 3.*

Tis true, that God many times spares the wicked for limited time, and for sundry ends best knowne to himselfe, vntill their wickednesse (like the sinnes of the *Amorites*) be fully ripened; and then indignation and wrath, tribulation and anguish, shall be vpon euery soule of man that doth euill, of the *Iew* first, and also of the *Gentile*. *Rom. 2. 9.*

Yea, and the more worldly renowne is cast vpon places and people sinning egregiously against God; the more doe they abuse the goodnesse of God, which should lead them to repentance; the more doe they prophane and scandalize the holy name of the Lord; the more doe they (by their lewd examples) draw multitudes of men to the same excesse of sinne and disobedience against God: and consequently, the more speedily and vndoubtedly, doe they pull vpon themselves fearefull woes, or most heavy iudgements from the iustice of the Lord, because the house of *Israel*, had prophaned the holy name of the Lord among the Heathen, whither they went: therefore saith the Lord God, *I will sanctifie my great name which was prophaned among the Heathen, which ye haue prophaned in the midst of them, and the Heathen shall know*

that I am the Lord, when I shall be sanctified in you before their eyes. Ezech. 36. 23.

Use.

And now that I may as a carefull Physician, soundly cure, and not superficially dawbe ouer a festered sore, suffer me with patience to apply this searching corrasieue. If fearefull woes, or most heauy iudgements, may be vndoubtedly ready to fall on most renowned places and people, for their sinnes against God; yea the more renowned, the more they hasten on themselves most fearefull woes, and most heauy iudgements, as is plainly euident from this remarkable example of *Ierusalem* in my Text; then how shall ye escape the fearefull woes, or the most heauy iudgements of God? you are not priuiledged beyond *Ierusalem*; wherefore you must be content (with *Belsazar*) to bee weighed in the ballance, that so you may be tryed whether or no yee are found wanting. *Ierusalem* was the Citie where the King of *Israel* dwelt; or neere to *Ierusalem* on mount *Zion*, which bordered on *Ierusalem*, was the Pallace of that great King: So is *London* the Citie where the Kings of *England* vsually dwell, or neere vnto this Citie, & in the borders thereof: As *Ierusalem* was, so is this the crowning Citie; now if you equall *Ierusalem* in iniquitie, as yee doe in worldly dignitie, you may and must expect the selfe same measure that was measured vnto it.

The



The Prophet (in the Chapter immediately going before my Text) denounceth a fearefull woe against two capitall finnes, namely *Pride* and *Drunkennesse*, which were frequent in *Ephraim*, or in *Israel*: for so by *Ephraim* we are to vnderstand the people of *Israel*, or *Ierusalem*, which was the chiefe Citie in *Israel*, according to the vsuall phrase of the holy Prophets. *Woe* (saith the Prophet) *to the crowne of Pride, to the Drunkards of Ephraim*, verse the first of the former Chapter.

And is not this Citie guilty of these sins? I wish it were not: oh, but *Pride* is the raigning sinne, and if in time ye preuent it not, I feare it will be the destroying sin thereof; excessive *Pride* manifested both in your feeding and apparelling, like so many vaine-glorious rich men; ye are gorgeously apparelled, and yee fare sumptuously euery day; we cannot by your apparrell discern a young Prentice from a young Gallant, a phantasticke Tradesman, from a great landed Gentleman.

And as for that beastly sinne of *Drunkennesse*, like filthy *Sodome*, herein you declare your sicknesse openly, by your frequent reeling two and fro in the streets, and staggering like drunken men, for so the Psalmist describeth a drunken man. *Psal. 107. 27.*

Bodily vncleanenesse, that was another grieuous sinne in *Israel*; *How* (saith God) *is the faithfull Citie become an harlot? Isa. 1. 21.*

And when they were fedde to the full, then they committed adultery, and assembled themselves by troopes in the Harlots houses, they were as fedde Horses in the morning, e-very one neighed after his Neighbours wife. *Ier. 5. 7. 8.*

And is this Citie exempt from the grosse-nesse of this sinne? how then are brazen-fac'd strumpets suffered most impudently and vnnaturally, to incite men as they passe in the open streets, and in the sight of the Sunne? I feare there are too many of beastly *Polyphe-mus* his mind, who accounted the Ramme happy, because he could haue his lustful pleasure of sundry Sheepe. Cruell Oppression, niggardly Couetousnesse, and treacherous dealing; these also were the sinnes of *Ierusalem*, as you may see in the beginning of this prophesie.

And are not these sinnes rainging in this Citie also? Oh how cruelly doe many great rich men, breake the backs of many inferiour men? I meane of many young beginners in trading, by their mercilesse racking of them? and how commonly doe many among you make a profession of sinfull Vsurie? And how doe the treacherous dealers, deale very treacherously, by deceitfull Wares and Measures.

Common swearing that was another crying sinne in *Ierusalem*, *Because of swearing the Land*



*Land mourneth*, saith the Prophet *Ier.* 23.10. and too-ripe is this sinne also. A true religious man can scarce passe through the streets, but his eares will bee made euen to tingle, at the ordinary hearing of prophane and blasphemous swearing. Yet indeede I am informed, & I cannot but take notice of the piety of the supreame Officer of this Citie (in causes temporall) for restrayning common swearing, as much as in him lyeth, by imposing on such offenders, such punishment as the late Lawes haue provided.

I cannot rippe vp, neither am I acquainted with all the particulars of your raigning sinnes; I know you are often put in minde of them, tis the vsuall subiect of Sermons made in this place, I will not therefore spend a great part of my allotted time this way: yet this I aduise you in the name of the Lord, that although you equall Ierusalem in worldly dignitie, yet you would not henceforth equall her in sinne and iniquitie: otherwise, if you partake with her in her sinnes, certainly yee shall pertake with her in her punishments.

*Reuel.* 18.4.

And let me perswade you to make good vse of the late miseries, which our neighbouring Countries haue sustained, and all is for sinne against God; for God doth not afflict willingly, nor grieve the children of men. *Lament.* 3.33. Neither are we secure from the same or greater miseries, tis not the strength

strength of our Walles or Ports that can secure vs from forraigne inuasions: much lesse are wee secure from sundry domesticke calamities, which haue, and still may befall vs by the iust hand of God. Doe not forget the last extreame cold of the Winter, and the immoderate heate of the instant Summer, and the vnwonted sicknesses following thereupon; and yet these are but petty beginnings of greater woes and miseries, vnlesse by true and timely repentance yee stop the iust proceedings of the Lord. Perhaps for a yeare, or two, or more, the Lord may deferre the punishment of your sinnes, as hee dealt with this people in my Text, vntill yee haue filled vpthe full measure of your sinnes, and then hee will punish you seuen times more according to the greatnesse of your sinnes, aggravated by the circumstances of your sinnes; yea, he will leaue you in perpetuall woe and miserie: so it followeth in the residue of the Text.

And now I come to the intermitted concession, which is the second generall part of the text, in these words; *Adde yee yeare vnto yeare, let them kill sacrifices*: which words are an Hebraisme, or forme of speech proper to that holy tongue: *Adde yee yeare to yeare*; that is, after not many yeares; Or, the Prophet in this phrase of speech expresseth the time of their future calamitie, saying, *Adde yee yet one*



one other yeare to this yeare, wherein ye may kill and offer sacrifices, as ye are wont to doe with much ioy and mirth vpon your solempne Feast dayes. And that yeare being past, then shall yee vndergoe the deserued punishment of your sins, and rebellions against mee your Lord and God; for this prophetic did precede the Assyrian captiuitie, about the space of two yeares more or lesse.

Or these words may thus bee interpreted, Although euery yeare ye kill and offer lambs, and other legall sacrifices, and doe celebrate your solempne Feasts with much festiuitie, yet yee shall not escape the imminent woes denounced against you; for I am not delighted in your legall sacrifices, or meere externall performances; tis not that which can pacifie the Lord Almighty, so long as ye remaine in your foule impieties, and grosse finnes, which are most highly displeasing to his great and glorious Maiestie.

It seemes probably, that this Prophecie was deliuered to the people at some solempne Feast day, as at the Passeouer, or the like; at which times the Inhabitants of *Ierusalem*, and others that then flocked abundantly to *Ierusalem*, were wont to offer plentie of sacrifices with much ioy and gladnesse. And such was the folly of those deceiued Sacrificers, that they supposed the feare & danger of punishment to be ouerpast, because the execu-

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tion

tion thereof was prorogued. Notorious wicked men, they thinke themselves to bee at peace with God, whiles they are free from the sense of punishment. The Prophet heere Ironically checkes this securitie; implying their vaine trusting in ceremoniall Services, or meere externall performances; these were but shadowes without the substance. And although they were very forward in offering these, according to the Commandement; yet as long as they did content themselves with meere externall conformitie, and were utterly voyd of inward puritie, as long as they wanted true faith in Gods promises, and other sanctifying graces of the Spirit, God would neuer be well pleased with them.

Two things are heere very obseruable: First, that the forbearance of punishment doth not exempt men from punishment. Secondly, that men may performe externall seruices to God, and yet be lyable to the heavy iudgements of God. Both which positions are firmly grounded on the Text. Giue me leaue to insist a little vpon each of these: and first I shall prooue vnto you, That the forbearance of Gods punishments, is no exemption from punishment. *Because (saith the Wise man) sentence against an euill worke is not executed speedily, therefore the heart of the sonnes of men is fully set in them to doe euill: but though a sinner doe euill an hundred times, and his dayes bee*

*Observation. 2*



bee prolonged; surely I know that it shall bee well with them that feare God, but it shall not bee well with the wicked, Eccles. 8. 11, 12.

The forbearance of that vniuersall Deluge in the dayes of *Noah*, for the space of an hundred and twentie yeares, for so long time the Arke was preparing; and the long suffering of God: so long waited (as Saint *Peter* speaketh) for their humiliation, and conuersion vnto God yet that long forbearance of punishment did not exempt them from punishment; for the waters preuailed vpon the earth, and all flesh died that moued vpon the earth, *Gen. 7.*

Sundry times did God forbear this Citie *Ierusalem* and *Israel* his people, as if he were loth to sell them into the enemies hands, but the forbearance proued no acquittance; at length the hand of the Lord which was long time a lifting vp, fetcheth a greater blow, it more heauily crusheth, and euen consumeth them.

As God is mercifull in forbearing sinners, for some limited space of time: so he is, and euer will declare himselfe iust, in punishing them after that limited time expired.

Mercie and Iustice, as all other attributes of God, they are essentially inherent in the Lord, and that *in summo gradu*, in the highest degree, without admission of any variation of degrees: God is euermore equally

*Reason.*

iust and mercitull; *All the paths of the Lord are mercie and trueth*, Psal. 25. 10. As hee is mercifull in forbearing: so he will be true in punishing delinquent sinners.

In the Arke was *Aarons Rodde*, and the *Manna*: God commanded, that in the Arke of the Testimonie, directly ouer the two Tables of the Law, should bee the *Manna* preserved, but together with *Aarons Rod*. *Papyrus* set vp before the Senate house in Rome the Image of Mercie; but hee placed Iustice therewithall. *Mercy and truth in the Lord they meet together, righteousness and peace they kisse each other*, Psal. 85. 10.

*vse.*

Beware then of presuming vpon the forbearance of the Lord: secure men feare not the blow, because they doe not suddenly feele the smart. Although God doe presently forbear vngracious sinners in mercie; yet he will punish them eternally in iudgement:

*August.*

*Deus parcat hic, vt in aeternum non parcat*, faith Saint *Augustine*: God doth many times spare notorious sinners presently, that hee may not spare them eternally. The men of the world haue their portion in this life, *Psal.* 17. 14. *Alij puniuntur nunc tantum, alij tunc tantum, alij nunc & tunc*, faith one. The children of God they are punished onely in this world; some of the wicked are punished onely in the world to come; others both in this world, and in the world to come.

If



If euery offence (saith Saint *Augustine*) should bee presently censured with open punishment, then nothing would bee left for the last and generall day of Iudgement. And if no sinne were punished heere, then it might bee thought there were no exercise of the diuine prouidence here. Oh but then surely (saith Saint *Bernard*) God is most angry, when hee seemes not to bee angry. *I will not (sayeth God) punish your daughters when they commit whoredome, nor your spouses when they commit adulterie: for themselves are separated with whores, and they sacrifice with harlots; therefore the people that doth not understand, shall fall, or shall bee punished. Hose. 4. 14.* When God refused to punish them in mercie as a louing Father, then immediately did hee punish them in iustice as a seuerer Iudge.

*Bern. in Cant.  
Hemist. 42.*

As *Gideon* for a while spared the men of *Succoth*, and *Penuel* mocking him, and refusing to giue him bread to refresh his fainting Armie: But afterward hee tare the flesh of the men of *Succoth* with thornes and briers of the wildernesse; and he beat downe the Tower of *Penuel*, and slew the men of the Citie, *Iudg. 8.*

Or as *Tamperlaine*, the first day of his siege shewed his white Colours, an embleme of mercy; but afterwards blacke and redd, portending bloody death.

Now then I beseech you by the tender mercies of God, to make good vse of, and not to presume vpon the forbearance of the Lord; as yet you inioy prosperitie and peace, and you heare only the rumours of ensuing iudgements. Wherefore as the King of *Nine* and the people thereof, when they were foretold of their approaching destruction: let vs fast and cry mightily vnto God, yea let euery one turne from his euill way, and from the violence that is in his hands, who can tell if God will turne and repent, and turne away from his fierce anger, that wee perish not. *Jonah. 3. 7.*

חגים  
יוקעו

I proceed in the Text, *Caggim Iinkophu*, let them kill sacrifices, the word *Caggim* signifieth properly feast dayes, or dayes of much solemnitie; and it hath speciall reference, to those three solemne Feastes, wherein all the Males in *Israel*, were (by course) to appeare before the Lord at *Ierusalem*; namely at the Feast of the Passeouer, or of sweete and vnleauened bread, wherein for the space of seauendaies, the people were to eate only sweet and vnleauened bread; for a thankfull remembrance of their deliuerance out of *Egypt*, which because it was sodaine and vnexpected, the people were constrained to depart speedily, before their bread could bee leauened; and therefore for that space of time, they eate vnleauened bread. The second



cond was the Feast of Weekes, or the Feast of Pentecost, which Feast hath both these appellations, according to the two-fold numeration of the time, either by dayes or by weekes; for this Feast was kept in *Israel*, either fiftie dayes (accounting the time by dayes) after the Passeouer, or the Feast of unleavened bread, as before. And according to this account of fifty dayes, it was called Pentecost. Or it was kept in *Israel* about seven weekes (accounting the time by weekes) after the Passeouer, and in this respect it is called the Feast of weekes; wherein they celebrated the memory of the deliury of Gods Law to the people, on Mount *Sinai*, engraven on two Tables of stone, and so committed to *Moses*, and by him conueyed to the people.

The third Feast was the Feast of Tabernacles, which was kept with ioy and mirth, for the space also of seven dayes, for a thankful remembrance of Gods miraculous preservation of *Israel*, for the space of 40. yeares in the wildernesse, when they dwelt altogether in Tabernacles.

But Synecdochically this originall word signifies, those sacrifices or those Lambs, and other beasts, which were offered to God in sacrifice at those solemne Feasts especially.

The Ceremoniall Sacrifices of the Old Testament were of diuers kinds, and were distinguished.

distinguished either according to the diuersitie of the matter, or of the thing sacrificed: some Sacrifices were of certaine liuing creatures, which by the commandement of the Lord, were killed and offered : And these were most properly called *uictima*, or Sacrifices: some Sacrifices were of dry earthly matter, and were properly called *immolationes* or Offerings. Other Sacrifices were of liquid or moist matter, and were called *libamenta*, or kinds of offerings also. Or the Ceremoniall Sacrifices were distinguished according to the forme, or the cause of sacrificing: And these were either *Holocausta*, sacrifices which were killed and laide wholly on the Altar. And they were either *ordinarie*, which were to be offered euery day, or euery Sabbath, or euery New Moone; to put them ordinarily in mind of the wages of sinne, which is death; and of the price of our redemption from sin, which is the death, and shedding of the most precious blood of Christ.

Or they were extraordinary, and commanded to be offered for extraordinary sins and offences against God.

Also, they were *propiciatorie* Sacrifices, commanded to be offered for the remission of sinne: or *pacificall* Sacrifices, commanded to be offered for the obtaining of benefits, or for thanksgiuing for benefits already obtained. Or there were *professorie* Sacrifices, where-



whereby the *Israelites* declared themselves to be the Lords people; as by offering their first fruites and tenths to the maintenance of Gods worship and service.

Or *summarily*, there were five sorts of Sacrifices or Offerings: First, burnt offerings. Secondly, meate offerings. Thirdly, peace offerings. Fourthly, sinne offerings. Fifthly, trespass offerings.

And the use of all these Sacrifices or Offerings did serve for the spirituall nourishment and growth of the *Jewes*, both in faith and in good workes.

Of these Sacrifices, or of these diuine Services, the free and liberall use appertained to this people of *Ierusalem*, as at all times, so more especially at the solemnization of these publike festiuities before mentioned. And yet for their great rebellions and sinnes, they remained lyable to the heauy iudgements of the Lord Almighty; which may declare euidently the truth of my fore proposed obseruation.

That men may performe externall seruices to God, and yet be lyable to the heauy iudgements of God.

*Obseruation. 3.*

So *Cain*, the first formall sacrificer, hee brought of the fruite of the Ground an Offering, *Gen. 4. 3*: and yet continued a malicious wicked one, and drew manifold iudgements vpon himselfe, and vpon his

E

wicked

wicked posterity after him.

*Saul* also very forward to offer a burnt offering to the Lord in *Gilgall*, he incurred the heavy wrath of the Lord, which caused the renting of the Kingdome of *Israel* from him, and from his seed after him. *1 Sam. 13.9.*

And of this sort were many false Prophets in *Israel*, who by externall Rites and Ceremonies, seduced the people; they prophesied indeede, but they prophesied lyes in the name of the Lord, and did steale the Lords word euery one from his Neighbour: therefore the Lord professeth himselfe to be fully bent against such deceiuers. *Behold* (saith God) *I am against the Prophets that steale my Word euery one from his Neighbour; Behold, I am against the Prophets* (saith the Lord) *that vse their tongues, and say he saith; Behold, I am against them that prophesie false dreames, saith the Lord, and doe tell them, and cause my people to erre by their lies, and by their lightnesse. 1cr. 22.30.* vnto the wicked saith God, *What hast thou to doe to declare my Statutes? or that thou shouldest take my couenant in thy mouth, seeing thou hatest instruction, and castest my words behind thee. Psal. 50.16.*

In the Leuiticall Law, the Priest must first kill the Sacrifice, with a sacrificing knife, and then he must offer it to the Lord; so we must first kill our inordinate affections, with the knife of the Law, or with the cutting terrours of  
of



of the Law : and then offer our selues and our seruices to the Lord.

Also the whole Sacrifice must bee offered to the Lord, both the feete and the hooves thereof : so the whole man and all the affections, must be presented a liuing Sacrifice, holie, acceptable to God, which is our reasonable seruice.

The Priests and Leuits might not in their vncleannes approach neere vnto the Altar, to offer any sacrifice to the Lord, lest they dyed; therefore for cleansing the Leuites, *Moses* must sprinckle the water of purifying vpon them, and shaue all their flesh, and wash their cloathes: *Num. 8, 7.* by these three Rites were signified, the purifying from sin of all sorts, both inward, and outward; from all filthinesse both of the flesh and spirit, *2 Cor. 7. 1.* of the Heart and Conscience, of the Body, and of the conuersation: *Heb. 10. 22.* which puritie is specially required in the Ministers of God, who are specially interessed, and imployed by God in his seruices, as were the Priests and Leuites.

And generally all Christians are called also the Priests and Ministers of God; those that mourne in *Zion* shall bee named the Priests of the Lord, men shall call you the Ministers of our God. *Isa. 61. 6.* *Iesus Christ hath loued vs, and washed vs from our sinnes, and made vs Kings and Priests vnto God, and his*

his Father. Reuel. 1. 6. Whose garments are to be washed, and made white in the blood of the Lambe Christ Iesus, that they may serue him day and night in his Temple. Reuel. 1. 14. 15. *Quibus sancta est unctio, sit sancta conuersatio*, so Augustine. They who take on them a holy profession, must adorne it with a holy life and conuersation.

use.

The consideration whereof, may terribly affright all our crue of formalists, a people that content themselves, with a superficial performance of externall seruices done vnto Almighty God; vaine men that presse into the assemblies of Gods people, that come and sit before Gods Ministers as Gods people, and they heare their words, but they will not doe them; with their mouth they shew much loue, but their heart goeth after their couetousnesse. *Ezech. 33. 31.* Pharisaicall men-pleasers are they, all that they doe, is to bee seene and applauded of men.

Oh! how doe these Formalists swarme amongst vs, as once the Flies in *Egypt*: they fill vp most of our holy Assemblies; most men content themselves with a meere externall forme of godlinesse, but they deny the power thereof. And hence is it that an vniuersall deluge of iniquitie hath overflowed our whole Nation: vpon proesse of sinfull time, there is sued out a diuorce betweene pietie and the heart.

The



The formall profession of Religion is too often made either a cloake, to couer mens foule impieties, or a stalking horse, priuily to accomplish their owne ends. *Plus nunc cultui vestium, quam cordis insistitur.* So Saint Bernard, complaining of the follies of his times: most men, but especially women, are more painefull and curious in tricking their bodies, then in preparing their hearts for the seruices of the Lord: many dainty Dames are wont to wast many houres in painting and finifying of their bodies, but they cannot afford one halfe houre to reade, meditate, and pray, before they come into the publike Assemblies of Gods people to serue the Lord.

And Courtly complement hath now almost banished true pietie, and godly sinceritie from the heart; tis now in fashion to seeme to bee religious, yet to oppose the sinceritie and power of Religion with all their power. Where can wee find a man, that ploughs vp, and spiritually manureth the fallow ground of his heart, to receiue fruitfully and profitably the good seed of Gods word? Nay, but wee suffer the thornes and briers of sinfull pleasures and profits, to grow vp and choke that sown seed, insomuch that it brings forth no good fruit at all. But where there is this fayling, there can bee no expectance of a good crop of true pietie, neuer can there

bee any demonstration of the power of godlineſſe.

All the puffing knowledge of ſuch formalists, is meerely diſcourſiue : all their pretended loue to Religion is forced ; all their fawning affections are fained. *A good man out of the good treaſure of his heart, bringeth forth good things, and an euill man out of the euill treaſure of his heart, bringeth forth euill things.* Math. 12. 35.

This Citie (my Beloued) had neuer more meanes of Gods Seruice ; nay, nay, herein it flouriſheth beyond all Cities in Chriſtendome ; and yet I am afraid, neuer was there more formalitie in the ſeruices of the Lord. Your plenty of ſpirituall *Manna* produceth in you a loathing of that heauenly food, except it be moſt rarely cook'd in, and garniſhed with humane conceits, for the content of your daintie appetites.

And which is worſe, you promiſe ſecuritie to your ſelues, by reaſon of your formall ſeruices, as if the very preſence of Gods Ordinances could ſecure you from the iudgments hanging ouer you for the abuſes of the ſame. Which was the folly of the formall Iſraelites, during the preſence of the Arke and the Tabernacle, and after that the Temple, and the Seruices thereof. But (ſaith God) *truſt yee not in lying words, ſaying, the Temple of the Lord, the Temple of the Lord: the Temple of the Lord.*



Lord are these. If you thoroughly amend your wayes, and your doings, if you thoroughly execute iudgement betweene a man and his neighbour, if yee oppresse not the stranger, the fatherlesse, and the widdow, and shed not innocent blood in this place, neither walke after other Gods to your hurt: then will I cause you to dwell in this place, in the land that I gaue to your fathers, for ever and ever. Ier. 7. 4. and so onward.

I tell you, and forewarne you in the name of the Lord, that all your formall hearing, reading, speaking, praying: all your meere externall seruices of God, shall neuer secure you; nay, rather yee shall bee more lyable to the heauy iudgements of God, except you truely repent you of all your formall semblances, and from henceforth truely endeavour to serue the Lord with all your heart, and with all your soule, and with all your might, the Lord will not bee with you any longer, to prosper and to preferue you; nay rather the Lord himselfe, instead of your protector, hee will bee your opposer; in stead of a friend, hee will bee a foe vnto you; he will distresse or straiten you, as one enemy is wont to distresse or straiten another. So it followeth in the last generall part of the Text, which is the finall resolution, in these words, *I will distresse Ariel, &c.*

*Vahatsikothi.* The word signifies, to sticke close vnto one for euill, or to vex one sore,

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as

as *Delilah* pressed *Sampson* daily with her words, and vrged him, so that his soule was vexed vnto death. In this sence is the word vsed, *Iudg. 16. 16.*

And yet it signifies more, namely, such a kind of distresse or straitning, whereby one enemy is wont to distresse or straiten another: So *Moses* prophesied aforehand of this distresse or straitning of Gods people: he vseth this very word in my text, and saith vnto them: *Thou shalt eat the fruite of thine owne body, the flesh of thy sonnes, and of thy daughters which the Lord thy God hath giuen thee, in the siege, and in the straitnesse, wherewith thine enemies shall distresse thee, Deut. 28. 53.* A most miserable kinde of distresse or straitening is heere meant: and so much indeed the very originall word here vsed in the Coniugation *Hiphil*, doth imply.

But before I come to this dolefull act, I will first speake of the agent, which is noted in the affixe Pronoun, *I will distresse*: which can bee referred to none other but the Lord himselfe; he it is that will assuredly distresse, or miserably straiten this sinfull people; hee will assuredly doe it, as if it were already done: for so the word here vsed in the Preterperfect tense, according to the Hebrew forme of speech, implies as much, as if the thing were already done. *I will distresse Ariel.* Here obserue:

That



That distresses or afflictions are primarily from the Lord. *Who* (saith the Prophet) *gave Jacob for a spoyle, and Israel to the robbers? Did not the Lord? He against whom we haue sinned; for they would not walke in his wayes, neither were they obedient vnto his Law: therefore hee hath powred vpon them the furie of his anger, and the strength of battell, &c.* Isai. 42. the two last verses. *In vaine* (saith the Lord) *haue I smitten your chi'dren, they receiued no correction,* Ier. 2. 30. *I kill* (saith God) *and I make a-live, I wound and I heale, neither is there any that can deliuer out of my hand,* Deut. 32. 39.

So the Prophet speaking of the punishments which God inflicted on his sinfull people, speaketh thus in the name of the Lord, *Shall there be euill in a Citie, and the Lord hath not done it?* Amos 3. 6. The Interrogation implies an earnest negation, there is no euill in a citie, and the Lord hath not done it.

When *Salomon* by sinne prouoked God to anger, hee raised many enemies and euils against him, chiefly his owne seruant *Ieroboam*, who conspired against him and *Rehoboam* his sonne, and dispossessed them of the greater part of the kingdome of Israel.

All the captiuities of Israel befell them by the hand of the Lord, hee (for sinne) solde them into the enemies hand. This great Assyrian Captiuitie fore-told in this Text, it was by the procurement of the Lord him

selte: O *Assyrian*, the rod of mine anger, and the staffe in their hand is mine indignation, saith the Lord, *Isai. 10. 5.*

*Reason.*

God is that *Primus Motor*, the first moouer of all things, without whom neither man, beast, nor Deuill can attempt ought against man: no creature can lift it selfe vp against man, vnlesse it bee mooued thereunto, and permitted by the Lord himselfe: hee doth e- uery thing, and no thought can bee withhol- den from him. *Iob 42. 2.*

*Obiection.*

But if distresses and afflictions be primari- ly from the Lord, then some man may conceite the Lord to be the authour of euill, ac- cording to that Heresie of *Marcion*, affirming one God to bee the cause of euill, and the authour of the old Testament; and another God to be the cause of good, in exhibiting to mankind the Redeemer *Christ Iesus*; and hee (saith hee) is the authour of the new Testa- ment.

*Answer.*

I answere to all such cauillations; That in the operation of euill, three things concur. First, the generall act or motion, which is of God: *for in him we liue, moue, and haue our be- ing. Acts 17. 28.* Secondly, there is the *Ata- xie*, or disorder of that act or motion, which proceedeth from the prauitie or corruption which is in man, exercising that act or moti- on. Thirdly, then follows the iustice of God, vindicating or punishing that disordered act or motion.

You



You must distinguish euermore betweene the act or motion in generall, and the euill of that act or motion: the act or motion in generall is from the Lord, but not the euill thereof. The generall act or motion is from the Lord, in a threefold manner of acting or doing. First, of Inspection; the Lord beholds all the things that are done in heauen and earth, & nothing is hid from him. Secondly, of Permission; the Lord suffers all the things that are done in heauen and earth, and nothing is done without him. Thirdly, of Direction, the Lord orders all the things that are done in heauen or in earth, and directs them to some good end first or last. The Lord as a most skilfull *Chymist*, can extract good out of euill; yea, that which is ill intended by man, is directed to good by the ouer-ruling hand of the Lord.

And howsoever distresses and afflictions often come vpon men by euill instruments and meanes, yet God is the first cause thereof, who in all his workes is absolutely good, and by his wisdom and prouidence, orders or directs all vnto good; either for the declaration of his Iustice, or the manifestation of his mercy, as he deemes it good.

Superstitious therefore, and Heathenish are our vsuall conceits of Chance, Fortune, Constellations, heauenly Influences, good or ill dayes, or the like; can ought happen vnto

*vse.*

you, and the Lord hath not done it? Surely whatsoeuer good or euill doth betide vs, it is the Lords doing, howsoeuer it may be mar-ueilous in our eyes.

When *Ioseph* was vnnaturally sold by his brethrē into *Egypt*, who would haue thought that God had a hand in this businesse? Yet so it was, that God sent him into *Egypt*, to sustaine his father and his brethren in the extremitie of ensuing dearth. See *Gen. 45. 5.*

Nay, when Christ himselfe was betrayed, mocked, buffeted, crucified, who would haue thought that God had a hand herein? Yet so it was, that nothing was done therein, but what God in his determinate counsell had before decreed to bee done for the redemption of mankind, as appeareth, *Acts 2. 23.* So of him, and through him, and to him are all things, *Rom. 11.* the last verse.

2. The consideration whereof may strongly arme men with patience in all distresses or afflictions whatsoeuer, forasmuch as they befall vs by the all-ruling hand of the Lord, who by his wisdom and power is able to conuert them to our good; who also hath promised, that all things shall worke together for good to them that loue him. Nay, God is so good to his people, that hee would not suffer the very being of euill, if hee were not able to extract good out of euill, for the good of his people.

And



And let all learne this heauenly wisedome, in all distresses and afflictions to looke vnto him by the eye of true faith in his promises, and by hearty repentance for your sinnes, which are the chiefe of all afflictions and distresses. *Looke vnto me* (saith God) *and be yee saued, all the ends of the earth, for I am God and there is none else.* Isa. 45. 22. and regard not soe much the rod, as him that smiteth with the rod: wherefore doth a liuing man complaine, a man for the punishment of his sins? *Let vs search and trie our wayes, and turne againe vnto the Lord.* Lament. 3. 39.

But woe to those, who when they are distressed or afflicted, in stead of turning to the Lord that smiteth them, doe flie further off from the Lord, and rebell more and more against him; both by infidelitie and sundry grosse sinnes; surely the Lord will either plague and punish them seuentimes more for their sinnes in this life; or hee will confound them eternally in the world to come. If the Lord once set his face against a People, he wil miserably distresse that People, he will sticke close vnto that People for euill, and not for good. He will sorely vex that People; yea, he will distresse and straiten them, as one enemy is wont to distresse or straiten another; which is the substance of the Act here noted. And so from the Agent I passe to the Act; *I will distresse Ariel.*

Observation. 5

Or most miserably will I distresse it, as is intimated in the nature of the Originall word here vsed. And here obserue

The great miserie of that People against whom the Lord doth set himselfe, to plague and punish them.

It is a fearefull thing (saith the spirit of God) to fall into the hands of the liuing God. *Heb. 10. 31. Who (saith the Psalmist) shall stand before him, when he is angry? If thou Lord shouldst marke iniquities, who shall stand? Psal. 130. 3. Who knoweth the power of thine anger? Psal. 90. 11.*

Reason.

Infinitelie great and terrible is the Maiestie of the Lord Almighty; greater and stronger then that *Behemoth*, the strongest on Earth: greater and stronger then that *Leuiathan*, the strongest in the waters. *Iob. 40. and 41. Chapters.* And for his greatnesse and terriblenesse, he is in holy Scripture compared to a Lyon, yea to a roaring and deuouring Lyon: *I (saith God) will be to Ephraim as a Lyon, and as a young Lyon to the house of Iudah; I, euen I will teare, and goe away, I will take away and none shall rescue him. Hosea. 5. 14, And if the Lyon roare, who will not feare? Amos. 3. 8.*

When God made knowne his couenant to *Moses*, although he spake most friendly to *Moses*; yet for his greatnesse sake, and more then maiesticke glory, *Moses hid his face, for hee was affraid to looke vpon God. Exod. 3. 6.*

When



When *Zechariah* saw but an appearance of an Angel of God, standing at the right side of the Altar of Incense, hee was troubled, and feare fell vpon him. *Luke. 1. 11.*

When *Manoah* had seene but an Angel of the Lord, *Manoah* said to his wife, we shall surely die, because we haue seene God. *Judg. 13, 22.* When *Paul*, as he iournied to *Damascus*, saw a light from heauen, sodainely shining round about him, he fell to the earth trembling and astonished. *Acts. 9.*

When the *Philistines* vnderstood, that the Arke of God was come into the Campe, they were afraide; for they said, God is come into the Campe; there hath not beene such a thing heretofore; Wo to vs, who shall deliuer vs out of the hands of these mightie Gods? *1 Sam. 4. 7. 8.*

Therefore the Heathens framed to themselves tutelar Gods, to shelter themselves (as they thought) from the greatnesse of the Maiestie of Almighty God.

We reade of *Semele*, that beholding the glory of *Iupiter*, she was consumed to ashes: And how shall wretched sinfull man, stand before the greatnesse of the glory of the Lord of Lords, the King of eternall glory? whose Kingdome is euerlasting, and whose Dominion and Glory endureth for euer and euer.

Yea and then also, when the Lord shall declare

clare himselfe to bee a professed enemie against man, as here he professeth himselfe against *Ierusalem*, for her many and monstrous sinnes. Hee will assuredly and speedily lay Siege against her; vnspeakeable is the calamitie of that place or people that is besieged by mortall men: there is scarcitie of all good things; Meate, Drinke, Libertie: there is an vn sufferable indurance of all euill; as extreame Famine, Pestilence, the Sword, rauishing and ripping vp of women, murthering of infants, and what not? In a word, the absence of all good, the presence of all euill; there is no miserie like vnto this misery.

Yet all this, and greater also is the misery of that people, against whom the Lord doth set himselfe to plague and punish them.

And let the consideration hereof be as a bridle in our vntamed mouths, to restraine vs henceforth from rushing presumptuously into any knowne sinne and wickednesse against the Lord Almighty. Oh be not like to Horse and Mule, which haue no vnderstanding. Oh doe yee not henceforth (like this vnruely people of *Ierusalem*) turne to your former sinfull courses, as the Horse rusheth into the Battell. *Ier. 8. 6.* Oh doe not so prouoke the Lord ye foolish people and vnwise, lest yee incurre his implacable enmitie against you. *If one man sinne against another, the Iudge shall iudge him; but if a man sinne against the Lord,*



Lord, who shall intreat for him? 1 Sam. 2.25.

No man can redeeme his soule, or giue a ran-  
some to God for him; hee must be left to the  
meere mercie of the great Iudge of all the  
world, who cannot but doe right.

Now therefore stand ye in awe and sin not;  
doe not aduenture to liue in the breach of a-  
ny of the Commandements, lof that great  
and terrible God, lest he in iustice become a  
professedemie; yea, lest he become as an  
Hoste, or a Siege of enemies against you; as is  
here foretold vndoubtedly to come to passe  
concerning *Ierusalem*. Lest the Lord breake  
you (in his anger) with a Rod of Iron, and  
dash you in peeces like a potters vessell.

Pfal. 4.4.

Pfal. 2.9.

Be wise now therefore O yee people, bee  
instructed ye inhabitants of the earth, serue  
the Lord in feare, & reioyce before him with  
trembling; pray ye for grace earnestly, & at-  
tend all the holy ordināces of God cōstantly  
& conscionably; whereby ye may serue God  
acceptably, with reuerence and godly feare;  
for our God is a consuming fire. *Heb. 12.28.29.*

Otherwise, if still yee will multiply your  
transgressions against the Lord, hee will most  
miserable distresse and punish you all in ge-  
nerall, and euery one in particular; the euent  
whereof shall bee heauinesse and sorrow, or  
sorrow vpon sorrow: so it followeth.

*Taanijah vaanijah*, the word *Anijah* hath  
most proper reference to a Ship tossed vpon

G

the

תַּאנִּיָּה  
וַאֲנִיָּה  
אֲנִיָּה

the Seas, with the violence of stormie winds and tempests; or some mouing cause or occasion thrusting a man forward, vnto some vnfortunate euent; but here the words are translated heauinesse and sorrow, or more naturally sorrow and sorrow: The duplication of the words (according to the Hebrew forme) doth imple the highest degree of sorrow, or extremitie of sorrow, such or greater then the sorrow of those, who are tossed in Ships vpon the raging Seas, and are in continuall ieopardie of their liues: or else like vnto the sorrow of those, that precipitate themselues into some mischeinous euent. And heere obserue

Observation. 6

The excessiue sorrow and heauinesse of that people, against whom the Lord doth set himselfe, to plague and punish them.

I noted before their intolerable misery; and now I shall tell you of their excessiue sorrow following vpon the sense of their misery; which excessiue sorrow is acknowledged by another Prophet, speaking in the persons of this distressed people; who when they heard of a people comming vpon them, from the North-countrie, that is from *Assyria*, and a great Nation that was raised from the sides of the Earth, that shall lay hold on Bowe and Speare, which were the warlike weapons of those times, a Nation that are cruell, and haue no mercy; whose voice roareth like the Sea,  
and



and they ride vpon horses, sit in array as men for warre, against the Daughter of Zion, that is, against Ierusalem. *We have heard* (say the people) *the fame thereof, our hands waxe feeble, anguish hath taken hold of vs, and paine, as of a woman in trauaile.* Ier. 6. 24.

Such is the sorrow of the Kings of the earth, recorded by the Psalmist. *Feare tooke hold vpon them, and paine, or sorrow, as of a woman in trauaile.* Psal. 46. 6. which, of all worldly sorrowes is the greatest.

Such was the excessiue sorrow of proud Babylon, foretold by the Prophet, saying: *Howe yee, for the day of the Lord is at hand, it shall come as destruction from the Almighty, therefore shall all hands be faint, and euery mans heart shall melt, and they shall be afraide; pangs and sorrowes shall take hold of them, they shall bee in paine as a woman that trauaileth, they shall bee amazed one at another, their faces shall bee as flames.* Isa. 13. 6.

Such also was the excessiue sorrow of the sinfull people of Syria, after they had insolently triumphed ouer this people Israel. Because (saith the Prophet) *thou hast forgotten the God of thy saluation, and hast not beene mindfull of the Rocke of thy strength; therefore shalt thou plant pleasant plants, and shalt set it with strange slippes: In the day thou shalt make thy plant to grow, and in the morning shalt thou make thy seede to flourish, but the harvest shall bee a*  
G 2 *heape,*

Reason.

heape, in the day of griefe, and of desperate sorrow. Isa. 17. 10. 11.

God is the only true ioy and comfort of mens hearts; *In his presence is fulnesse of ioy, at his right hand are pleasures for euermore.* Psal. 16. the last verse. *The King shall ioy in thy strength, O Lord, In thy saluation how greatly shall he reioyce? thou hast made him most blessed for euer; thou hast made him exceeding glad with thy countenance.* Psal. 21. 1. and the 6. verses. Without the assurance of Gods fauour and loue, all our worldly ioy and mirth, is but as a flash of lightning in the night, which suddenly enlightheth the world, and forthwith it is darke as before.

When therefore the Lord is departed from a people, nay when the Lord (for transgression and sinne) doth set himselfe against a People, as an vnplacable enemy; no maruaile if there follow excessiue sorrow and heauinesse. Yea for as much as mens inward ioy in the Lord is surpassing, and vnutterable; certainly the sorrow and griefe of such men, must necessarily be vnsupportable and excessiue, who are estranged from the Lord, and are cast out of his fauour and loue.

Excessiue sorrow and heauinesse, it is the vsuall wages of sinne, this shall yee haue of mine hand (saith God to the sinfull Iewes) ye shall lye downe in sorrow. Isa. 50. the last verse. Nay it is the curse of God vpon the sinne



finne of man ; as appeareth by that imprecation of the faithfull against their maleuolent persecutors : *Render vnto them a recompence, O Lord, according to the worke of their hands, giue them sorrow of heart, thy curse vnto them.* Lament. 3. 64.

The serious consideration hereof (like *Belshazzars* hand-writing) may appale the hearts of all Epicurean sinners, carelesse, wrechlesse men, that sit downe to eate and drinke, and rise vp to play, as *Israel* did at the setting vp of the golden Calfe: Men that spend all, or the greater part of their most precious time in feasting delicately, in drinking immoderately, in singing prophanely, in dauncing wantonly, and such like sinfull mirth and iollitie.

*Woe* (saith Christ) *vnto you that laugh now, for yee shall mourne and weepe, Luke 6. 25. Woe to them* (saith the Prophet) *that are at ease in Zion, that put farre away the euill day, that lye vpon beds of yuorie, or dainie beds, and stretch themselves, or stuffe themselves with superfluities vpon their couches or pallats: for so the originall wordes doe signifie; that eate the Lambes out of the flocke, and the Calues out of the midst of the stall, that chaunt to the sound of the Viole, and inuent to themselves Instruments of Musicke, that drinke Wine in bowles, and annoynt themselves with the chiefe Oyntments: but they are not grieved for the affliction*

*vse.*

of Ioseph, or for the breaches, or extreame distresses that are already fallen, and yet likely to fall vpon the Church and people of God: therefore now shall they goe captiue with the first that goe captiue. See Amos 6. Because they haue transgressed the Lawes, changed the Ordinance, and broken the euerlasting Couenant: therefore hath the curse deuoured the earth, and they that dwell therein are desolate: The new Wine mourneth, the Vine languisheth, all the merry hearted doe sigh, the mirth of Tabrets ceaseth, the noyse of them that reioyce endeth, the ioy of the harpe ceaseth, they shall not drinke wine with a Song, strong drinke shall bee bitter to them that drinke it, the Citie of confusion is broken downe, euerie house is shut vp, that no man may come in. See Isai. 24. 5. Goe to yee rich men (saith Saint Iames) that pamper your selues with worldly pleasures, and sinfull superfluities; weepe and howle; for your miseries that shall come vpon you, Iames 5. 1.

Oh that sinfull men would by godly sorrow preuent their insuing extremities of worldly sorrow; else when God shall arise to punish them for all their iniquities, they shall sustaine heauinesse and sorrow, or sorrow vpon sorrow; one sorrow being ouerpast, the Lord shall bring vpon them seuen greater sorrowes: they shall languish in continuall heauinesse and sorrow; they shall finde nothing to ease them of their excessiue sor-



row, when the Lord shall set himselfe against them, to plague and punish them.

*Cicero* being forsaken of *Augustus Caesar*, cries out, *O spes fallaces! O cogitationes inanes meae!* O my deceitfull hopes! O my vaine intendments! and hee would haue killed himselfe. And if such may bee the anguish and desperate sorrow of one that is neglected by a mortall man, oh how vnsupportable may wee suppose to bee the sorrowe and heauinesse of that egregious wicked man, which is left and forsaken of the Lord Almighty? nay, against whom the Lord doth oppose himselfe, as one enemy against another, as is foretold in this Text? certainly there sorrow and heauinesse is intolerable, and vnutterable.

Oh consider this (I beseech you) you that now in your prosperitie and peace doe easily forget God; though for a time (perhaps) you may frolicke in your sinnes, you are in no trouble like other men, neither are you plagued like other men; though your eyes stand out with fatnesse, and yee haue more then heart can wish; yet I tell you in the name of the Lord, that extremitie of sorrow and heauinesse may suddenly, and shall vndoubtedly come vpon you, either presently in this world, or eternally in the world to come, or both.

I tell you, as the Lord shall find you at the  
generall

generall day, or at euery of your particular day of Iudgement, so will hee leaue you, and passe finall censure vpon you: for so hee resolves to deale with his owne first people, as is euident in the last words of my Text. And it shall be vnto me as *Ariel*: That is to say, the flourishing Citie of *Ierusalem* shall bee so besieged with enemies, euen as an Altar at some solemne time of sacrificing, is compassed with sacrifices: so some Expositors doe interpret the words, rendring the word *Ariel*, Altar, as it is in our elder Translations.

But others doe interpret the words more agreeable to the naturall signification of the words, *It shall bee vnto mee* (meaning *Ierusalem*) as *Ariel*; that is, as a strong Lion, or as the Lion of God. And so the letter *Vau* is not causall, but copulatiue. *Ierusalem shall be vnto me as Ariel*, that is, I will besiege or compasse *Ierusalem* with warlike men: so as a fierce or hurtfull Lion is wont to bee beset or compassed about with watchfull Shepheards, or others, that watch and earnestly endeauour to ensnare and kill him.

The Prophet meaneth in these words (saith *Caluin*) that all *Ierusalem* shall bee bloody, or full of blood, by reason of the bloody massacres that shall bee committed in *Ierusalem*: Therefore the Prophet compares *Ierusalem* to an Altar, whereon multitudes of sacrifices are killed and offered; euen as the wicked  
which



which are ordained to destruction, are wont to be compared to a sacrifice.

But howsoever the word *Ariel* be interpreted, either Metaphorically, and so admit *Ierusalem* bee compared to an Altar; or else naturally, and so called or compared to a strong Lion, or the Lion of God, the sense of the words seemes to be one and the same.

*I* (speaking in the person of God) *when I searched Ierusalem as with candles, Zeph. 1. 12. I found Ierusalem as a bloody Altar, or as a strong Lion, violently opposing, and cruelly murthuring the dearest seruants of the Lord, yea, the holy Prophets themselves; O Ierusalem, Ierusalem, thou that killest the Prophets, and stonest them which are sent to thee, saith our Sauiour, Mat. 23. 37.*

And now as I found her, so will I leaue her; she shall be like an Altar, all polluted and couered ouer with blood; or shee shall be in my esteeme as a strong and hurtfull lyon, whom men doe watch by all meanes to kill and destroy. So will I (saith the Lord) vse all my murthuring kinds, death, the sword, famine, pestilence, captiuitie; *I will appoint ouer them foure kinds, saith the Lord, the sword to slay, the dogs to teare, the foules of the heauen, and the beastes of the earth to deuoure, and destroy, Ieremiah. 15. 2. 3.* And heere obserue Gods dealing with obstinate wicked people, as hee finds them, so he leaues them.

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God

Observation. 7

God reiecteth and forsaketh those that wilfully reiect and forsake him; and in such finnes as hee findeth them obdurate and hardened, in the same he leaues them most miserable and wretched.

*They that honour mee (saith God) I will honour, and they that despise me, shall be despised, or lightly esteemed, 1 Sam. 2. 30. I (saith the Wisedome of God) loue them that loue mee, and those that seek me early shall find me, Pro. 8. 17. But those that wickedly and wilfully forsake the Lord, hee in iustice giues them up to a reprobate minde, to doe those things that are not conuenient, being filled with all vnrightheousnesse, Rom. 1. 28.*

And this the immediate effect of Gods decree of Reprobation, which is a reiection from grace, wherewith God elected vs in Christ; & from those effects of grace, whereunto we are elected, and from the end, which is eternall life, whereunto the elect are ordained. Then followes a deputation of such reprobate ones vnto vses dishonourable: as the Potter hath power ouer the clay, of the same lump to make one vessell vnto honour, and another to dishonour. *Rom. 9. 21.* Lastly, there is an ordination of such reprobates to eternall death and destruction; or a fitting of these vessels of wrath vnto destruction: So speakes the Apostle, *Rom. 9. 22.*

Neither can God bee accused of iniustice

or



or harshnesse, in reiecting those that reiect him. First, because hee hath most absolute right and soueraigntie ouer man: euen as the Potter ouer the clay, to dispose of him as hee listeth. Secondly, because that which the Lord doth against man, he doth it not passionately, or corruptly, after the manner of men, but most deliberately, and iustly, according to the counsell of his owne will. Thirdly, because hee detracteth nothing from those whom he reiecteth: nay, hauing created man of nothing, and furnished him with most excellent gifts; the first man voluntarily left his first integritie, and we all in him: and in stead of walking with God and pleasing him (as did that one man *Enoch*) man flies from his Maker, and by transgression and sinne, rebel- leth against him: hereupon God (according to *Talion law*) rewardeth man, as man rewarded him; he reiecteth and forsaketh those, that wilfully reiect and forsake him.

In Gods decree of Reprobation there are two acts; the former is negatiue, & that is the eternall purpose and decree of God, not to shew mercy, nor giue grace as hee doth to the elect; but leaues them in that masse of sinne, and most wofull estate, whereinto all men (in *Adam*) are promiscuously fallen. Th'other is positieue, and that is the eternall purpose and decree of God, to inflict that euermlasting punishment vpon them, which is most iustly

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deserued,

deserued, by that sinne into which they wilfully fall, and in which they still abide, pursuing sinne, or committing iniquitie (as the Apostle speaketh) with all greedinesse.

God neither reiecteth, nor appointeth any to death and destruction, without their owne iust deserts, & dereliction of him; as appeareth by that speech of *David* to *Salomon*, *If thou forsake him* (meaning the Lord) *hee will cast thee off for ever.* 1 Chron. 28.9. Wee first forsake the Lord, and then doth he iustly cast vs off euermore:

*August. l. I. ad  
Simpl. q. 2.*

*Obduratio Dei est nolle misereri*, as Saint *Augustine* speaketh: *Non ut irrogetur aliquid, quo homo sit deterior, sed tantum quo sit melior non erogetur.* Gods hardening of man, is his not shewing mercy on man: not that God doth infuse in man any thing to make him worse; but because hee doth not bestow vpon man, that which may make him better.

Neither will God retaine such in grace and fauour with him, who do most wickedly & wilfully reiect him: howsoever the corrupt will of man by nature, can affect nothing that is good; yet God doth not sanctifie and saue men, without the willingnesse of their owne wills: mans will is Gods instrument, for so the Lord doth ordinarily vse instruments and meanes, for the effecting of all his works. *Pedi sequa voluntas*, saith *Zanchius*: the will of man it is the hand-maid of the Lord.

*Non*



*Non tollit gratia voluntatem, sed ex mala mutatur in bonam, et cum bona fuerit, adiuvatur;*  
So *Augustine*. The grace of God doth not abolish the will of man, but from euill it is conuerted to good, and being good, it is helped and made more good.

*Aug. Epist. 105*

Againe, man is not so drawne, as if he were carried by violēce, without the motion of the heart, and consent of the will; but is so inwardly and secretly inclined to good, that the will of man acteth its part in doing good.

Oh take heed then of reiecting or forsaking the Lord Almighty, either by distrusting his infallible promises, or by transgressing his holy Commandements; this is to depart wickedly from the Lord, as the Psalmist speaketh. It was the complement or the height of *Cains* sinne, *he went out from the presence of the Lord. Gen. 4. 16.* that is, he forooke the protection of God, or bereaued himselfe of the singular fauour of God, and exposed himselfe to all the curses of the Almighty, and made himselfe, and all his succeeding posteritie, most lamentable objects of Gods eternall vengeance.

*17<sup>th</sup> c.*

And so God vsually sets forth remarkable sinners, as remarkable spectacles of his eternall wrath. *Lots* wife for her inordinate affecting of sinfull *Sodome*, was transformed into a durable statua or pillar of Salt. And here *Ierusalem*, for her great sinnes, is become as

*Ariel*, as a bloody Altar, or as a strong, and hatefull Lyon; for so the Lord resolves concerning her, saying, *it shall be to me as Ariel.*

And now for a final conclusion of all, suffer ye this once the word of exhortation. Whereas our finnes are many in number, and great in measure, nothing inferiour, if not surpassing the manie, and great finnes of *Ierusalem*. Although for some time limited, we doe, and may enioy the vse of Gods holy Ordinances, and manifolde blessings accompanying the same. Yet do not securely beguile your owne selues, with flattering promises of much ensuing peace and prosperitie: but know assuredly, that fearefull woes, and heauy iudgements may, and shall suddenly pursue and ouertake vs, vntill we be vtterly destroyed.

And for as much as the Lord hath highly exalted vs, and done greater things for vs, then for any other Nation or Kingdome in the world; so much the more will he make vs open spectacles of his implacable vengeance.

Doubtlesse the Lord Almightye is abundantly prouided with sundry kinds of iudgements, to be avenged of vs: he hath in store iudgements Nationall, iudgements Prouinciall, iudgements Parochiall, and iudgements Domesticall: iudgements for all men in generall, and iudgements for euery man in speciall.

Wherefore prepare yee to your Lord and God,



God, by true faith and found repentance: Let vs all in generall, and euery one in speciall, mourne for his owne speciall sinnes, and for the generall sinns of the Nation, in which we liue; but first mourne for your owne sins; search and try narrowly, and particularly your owne sinfull waies, and turne againe vnto the Lord, with all your heart, and with all your soule; that so you may bee a meanes to auert the heauie iudgements of God from your selues, and from the people amongst whom yee liue.

Which that wee may truely and seriously performe; let vs all ioyntly, and euery one severally, at all times, and vpon all good occasions, pray earnestly vnto our Lord and God; that he would take the stony heart out of our flesh, and giue vs an heart of flesh; that he would giue vs all one heart, and put a new spirit within vs; that hee would put his feare into our hearts, that wee may neuer depart from him; that we may walke in his statutes, and keepe his ordinances, and doe them; that so we may be his people, and he our God, to the honour and praise of his most great and glorious Name, and the unspeakable comfort of vs his people in Iesus Christ. To whom with God the Father, and the eternall Spirit, be all praise and glory for euer. *Amen.*

Ezech. 11. 19.  
Iere. 32. 39.